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BIOGRAPHY.

MEMOIR OF REV. DAVID BRAINERD,

Missionary among the Indians.

THE name of Brainerd has been so frequently mentioned, in connexion with Missionary operations, that it has become familiar to most of our readers. It is believed, however, that only a few of them are acquainted with his pious and self-denying labours. There is so much in his history calculated to excite a missionary spirit and to encourage the ministers of Christ to unwearied exertions in their vocation, that we think we shall promote the cause of religion, by giving a brief narrative of this holy man.

DAVID BRAINERD was born at Haddam, Con. in 1718. It is said that he became hopefully pious when he was about twenty-one years of age. Soon after this event he entered Yale College, and was graduated in 1742. After studying theology a short time, he was licensed to preach the gospel.

In the month of April, 1743, he commenced his labours as a Missionary among the Indians, under the patronage of the Socie-

ty in Scotland for propagating Christian Knowledge, at a place called KanaumEEK, about twenty miles from Albany, in the province of New-York. The situation was extremely lonely: it was in the midst of a wilderness, surrounded by woods and mountains, about twenty miles from the nearest English inhabitant. Here he lodged with a family who had lately come from the Highlands of Scotland, sleeping on a bundle of straw, and living on the coarsest fare; while almost the only language he heard was Gælick or Indian, neither of which he understood.

The place where Mr. Brainerd lodged being at some distance from the Indians, he found this extremely inconvenient, as it obliged him to travel backwards and forward, almost daily, on foot; and notwithstanding his utmost endeavours, he could not be with them in the morning and evening, the seasons when they were most generally at home, and when they were most at liberty to attend to

instruction. He, therefore, took up his residence among them, and lodged at first in one of their wigwams, until he succeeded in erecting a small cottage for himself. Here he lived quite alone ; and though his situation was far from agreeable, yet it was much more comfortable than before. Scarcely, however, had he removed into his little hut, when he was attacked with such extreme weakness, and such severe pains, that he thought his mortal frame would soon sink into the grave, and mingle with its kindred dust. But though he was so very ill, he was obliged to labour hard from day to day, in order to procure fodder for his horse, while at the same time he was in a great measure destitute of provisions suitable for himself: "I had no bread," says he, "neither could I obtain any. I am forced either to go or send ten or fifteen miles for all the bread I need ; and if I get any considerable quantity, it is sometimes sour and mouldy before I have used the whole, and then, perhaps, I have none for some days together. Such is my situation at present ; but, through the goodness of God, I had some Indian meal, of which I made little cakes and fried them. Still, however, I felt satisfied with my situation, and sweetly resigned to the will of Heaven. In prayer I enjoyed great freedom ; and blessed God as cordially for my present circumstances, as if I had been a king. I thought, indeed, I found a disposition to be contented in any situation."

When Mr. Brainerd came to Kanaumuck, he found the Indians much more favourably disposed toward Christianity than might naturally have been expected, a circumstance which he attributed to the beneficial influence of Mr. Sergeant's exertions among a number of the same tribe at Stockbridge, which was only about 20

miles distant. In labouring among them, he studied to instruct them chiefly in those principles of religion which he deemed most important, and most calculated to promote their conversion to the Redeemer, endeavouring, at the same time, to make them level to the comprehension of the weakest and most ignorant of them. Having written some forms of prayers suited to their circumstances and capacity, he made an Indian translation of them by the help of his interpreter, and learned from him to pronounce the words, so as to pray with them in their own language. He translated, in the same manner, several of the Psalms of David, and taught his people to sing them in the praise of God. There was also an English school taught by his interpreter, which he used often to visit, in order to give the children some serious instructions and exhortations, adapted to their capacity, and suited to their tender years.

Though these labours of Mr. Brainerd were not productive of any remarkable effects, yet neither were they altogether in vain. The knowledge of Christianity, which some of the Indians acquired, was far from contemptible ; the proficiency which the children at school made in the English language was considerable ; and there were even several, on whose consciences the word appeared to make a serious impression. Some of them came to Mr. Brainerd of their own accord, to converse with him about the things which belonged to their eternal peace ; several inquired, with tears in their eyes, "What they should do to be saved ?" He could not, indeed, say that he had satisfactory evidence of the conversion of any of them, but there was a considerable reformation of manners among them. Their idolatrous sacrifices were entirely abolished ; their heathenish dances were, in a

great degree, abandoned; their habits of drunkenness were, in some measure, corrected; and the observation of the Sabbath was established among them and their children.

After spending about a year among the Indians in this quarter, Mr. Brainerd informed them, that he expected soon to leave them, and to go among a tribe of their brethren at a great distance. On receiving this information, they appeared extremely sorrowful; some of them tried to persuade him to remain with them, urging this as a reason, that as they had now heard so much about religion, they could no longer live as before without a minister, to instruct them in the way to heaven. In reply to this, Mr. Brainerd told them, that they ought to be willing that their brethren also should hear the gospel, as they stood in no less need of it than themselves. Still, however, they endeavoured to dissuade him from his purpose, saying, the Indians to whom he proposed to go, they had heard, were not willing to become Christians. He then told them, they could enjoy religious instruction merely by removing to Stockbridge, where Mr. Sergeant was labouring as a missionary; but the Indians to whom he expected to go could not obtain such a privilege, there being no minister in the neighbourhood to teach them. To this proposal they agreed, and most of them having soon after removed to that place, Mr. Brainerd was at full liberty to prosecute his journey to the Forks of Delaware, in the province of Pennsylvania, where he was now appointed to labour.

In May, 1744, Mr. Brainerd set off for that part of the country, though he was then extremely ill of a bloody flux. In the course of his journey, he visited a number of Indians at a place called Minissinks, about a

hundred and forty miles from Kanauneek; and after some friendly conversation with one of the principal men, he told him, that he wished to instruct them in the principles of Christianity, and that this would materially promote their happiness, both in this world and in the world to come. The chief, however, on hearing this, laughed, turned his back, and went away. After some time Mr. Brainerd followed him into his hut, and renewed the conversation with him; but he still declined talking on that subject, and referred him to one who appeared a rational kind of man. This person, after speaking with great warmth for near a quarter of an hour, asked Mr. Brainerd, why he desired the Indians to become Christians, seeing the Christians were so much worse than the Indians. "The White people," said he, "lie, and drink, and steal more than their Red brethren. It was they who first taught his countrymen to drink; and they stole from one another to such a degree, that their rulers were obliged to hang them; yet even this did not deter others from committing the same crime. But," added he, "the Indians were never hanged for stealing; yet, should they become Christians, it was probable they would soon be as bad as the white people. They were resolved, therefore, to live as their fathers had lived, and to go to the same place as their fathers when they died." In reply to these charges, Mr. Brainerd readily acknowledged the ill conduct of many of his countrymen; but these, he told him, were Christians only in name, not in heart; that as for himself, he abhorred such practices, and should never desire the Indians to learn them. The man now appeared more calm; but yet when Mr. Brainerd asked him, if they were willing that he should come and visit

them again, he replied, they would be willing to see him as a friend, if he would not desire them to become Christians.

Having taken farewell of these Indians, Mr. Brainerd prosecuted his journey to the Forks of Delaware; but, on his arrival in that quarter, he was greatly disordered in body, and still more distressed in his mind. It was the Sabbath morning; but here there was no Sabbath: the children were all at play; the Indians were few in number and greatly scattered; he was a stranger in the midst of them, and was disappointed of an interpreter. Every thing, in short, seemed to unite in aggravating his distress, and in rendering the prospect before him dark and cloudy.

After saluting the chief, and some others of the Indians, in a friendly manner, he mentioned his desire of instructing them in the principles of Christianity, and having received from them a favourable answer, he preached to the few who were present, most of whom were very attentive, particularly the chief, who seemed both pleased and surprised at what he heard; and afterwards he was very friendly to Mr. Brainerd, and gave him full liberty to preach in his house whenever he thought fit. The number of his hearers, however, was at first very small, often not exceeding twenty-five; but afterwards they increased to forty and upwards.

But though Mr. Brainerd pursued his labours among these Indians with unwearied diligence and zeal, he did not rest short in any exertions of his own. Deeply impressed with the necessity of the influence of the Holy Spirit for the conversion of sinners, he combined with his assiduous endeavours the most earnest and affectionate supplications for the Divine blessing upon them. Of his importunity in prayer, as well as

of his elevated piety, we have an interesting example in the exercises of his mind one day soon after his arrival in this part of the country. "This morning," says he, "I was greatly oppressed with a sense of guilt and shame, from a view of my inward vileness and depravity. About nine o'clock, I withdrew to the woods for prayer, but had not much comfort. I appeared to myself the meanest, vilest creature upon earth: I thought I could scarcely live with myself, and that I should never be able to hold up my face in heaven, if God, of his infinite mercy, should bring me thither. Towards night, the burden of my mind respecting my work among the Indians began to increase, and was much aggravated by hearing several circumstances of a discouraging nature, particularly, that they designed to meet together next day, for an idolatrous feast and dance. My mind was agonized at the prospect. I thought it would be my duty to endeavour to break up the assembly; but how to do it, I knew not. In this dilemma, I withdrew for prayer, hoping for strength from on high. While engaged in this exercise, I was exceedingly enlarged: my soul was as much drawn out as I almost ever remember it to have been in my life. I was in such anguish, and pleaded with so much importunity, that when I rose, I felt so extremely weak that I could scarcely walk; my joints were loosed; the sweat ran down my body; nature seemed as if ready to dissolve. What I experienced, indeed, was inexpressible. All earthly things vanished from my sight. Nothing appeared of much importance to me, except progress in holiness, and the conversion of the heathen to God. All my cares, desires, and fears, which might be considered as of a worldly nature, disappeared, and seemed of little more importance

than a breath of wind. I longed exceedingly, that God would glorify his name among the heathen. I appealed to him with the greatest freedom, that he knew I preferred him 'above my chief joy.' Indeed, I had no idea of joy from this world : I cared not where or how I lived, or what hardships I might have to endure, if I might only gain souls to Christ."

Many were the fatigues, the dangers, and the distresses which Mr. Brainerd endured in the course of his frequent journeys among the Indians ; and no less singular were the faith, the patience, and the self-denial he manifested under trials of this description. A few weeks after his return from the Susquehannah, in travelling from the place of Mr. Byram's residence to the Forks of Delaware, a distance of about forty miles, he lost his way in the wilderness, wandered over rocks and mountains, down hideous declivities, through dreadful swamps, and other places no less dangerous. The night was dark and cold ; and to add to his misfortune, he was troubled with a severe pain in his head, accompanied with sickness at stomach, which rendered every step he took distressing to him. He had little or no expectation for several hours but that he would have to lie out all night in the woods in this melancholy condition. Providentially, however, about nine o'clock, he discovered a house, and was kindly received by the people. Yet distressing as was his situation, no expression of discontent, no murmur of complaint, dropt from his lips. His reflections on this occasion are reflections not unworthy of an apostle. "Thus," says he, "I have been frequently exposed, and sometimes have lain out the whole night ; but hitherto, God has preserved me. Such fatigues and hardships serve to wean me from the earth, and, I trust,

will make heaven the sweeter. Formerly, when I have been exposed to cold and rain, I was ready to please myself with the hope of a comfortable lodging, a warm fire, and other external accommodations ; but now, through divine grace, such things as these have less place in my heart, and my eye is directed more to God for comfort. In this world, I lay my account with tribulation ; it does not now appear strange to me. On meeting with difficulties I do not flatter myself it will afterwards be better, but rather think how much worse it might be with me ; how much greater trials many of God's children have endured ; how much greater, perhaps, are yet in reserve for myself. Blessed be God, he makes the prospect of my journey's end a comfort to me under my sharpest trials ; and instead of allowing the thought of my dissolution to excite terror or melancholy, he often accompanies it with exquisite joy."

Having heard of a number of Indians at a place called Crosweek-sung, in New-Jersey, about eighty miles from the Forks of Delaware, he proceeded to visit them about the middle of June ; but, on his arrival, he found them scattered in small settlements, six, ten, twenty, and even thirty miles distant from each other, and not more than two or three families residing in the same place. He preached, however, to the few he found, consisting only of four women and several children : So inconsiderable was the congregation, and so inauspicious seemed the spot which was soon to be the scene of a most remarkable work of divine grace. After hearing Mr. Brainerd, these poor people set off and travelled ten or fifteen miles to give notice to their friends that a minister had arrived among them, by which means their little company was in a few days increased to between forty and fifty,

including both old and young. No objection, no cavilling, no murmur of opposition was heard among them, though in time past they had manifested as strong a dislike to the gospel as any Indians whatever, and even lately several of them had been much enraged at his interpreter for telling them something about christianity. Now however they were extremely anxious to obtain instruction; they asked Mr. Brainerd to preach to them twice a day, that so they might learn as much as possible during his stay; and they appeared to listen to his discourses with the utmost seriousness and attention. This favourable disposition in these Indians he attributed to the exertions of one or two of their own people, who having heard him some time before, at the Forks of Delaware, had on their return endeavoured to show their friends the evil of idolatry, and of other practices common among them: a circumstance which may afford the Christian missionary some consolation under the hardest of all his trials, the want of success; for though no success should, for a season, crown his labours in his own neighbourhood, yet, perhaps, some who have heard the gospel from his lips, may, in the meanwhile, be instrumental in preparing the way for its introduction even among distant tribes.

After spending about a fortnight at Crosweeksung, Mr. Brainerd returned to the Forks of Delaware, and from this period these two places were alternately the principal scene of his labours. Soon after his arrival, he had the pleasure of baptizing his interpreter, together with his wife, the first of the Indians whom he received into the bosom of the church.

Though it might naturally be supposed, that a discourse, in passing to the audience, through the medium of a second person,

would necessarily lose much of its force and meaning, yet now Mr. Brainerd's sermons did not ordinarily lose any thing of their original energy, unless it was sometimes owing to the want of suitable expressions in the Indian tongue, a defect which his own knowledge of the language could not have supplied. His interpreter addressed the Indians with admirable fervency; he scarce knew when to give over; and sometimes when Mr. Brainerd had concluded his discourse, and was returning home, he would stay behind to repeat and enforce what had been spoken; nor did this appear to arise from spiritual pride, or from an affectation of being a publick teacher; but from a spirit of faithfulness, and an honest concern for their souls.

In the beginning of August, Mr. Brainerd paid a second visit to the Indians at Crosweeksung; and, on his arrival, was happy to find them not only still favourably disposed toward Christianity, but a number of them under serious concern for their souls, their convictions of their sinfulness and misery having been much promoted by the labours of the Rev. William Tennant, to whom he had advised them to make application. Scarcely had he returned among them, when these impressions increased and spread in a surprising manner. In two or three days, the inquiry was general among them, "What they should do to be saved?" Such was their sensibility of heart, that a few words concerning their souls would make the tears flow in streams down their cheeks; in their publick assemblies, a dry eye was often scarcely to be seen; it was astonishing how they were melted with the love of the Redeemer, and with the invitations of the gospel, when not a word of terror was spoken to them.

One day after Mr. Brainerd had

preached on the parable of the Great Supper, (Luke xiv. 16—23.) when he was speaking with such individuals as were under concern about their souls, the Spirit of God appeared to descend on the whole assembly, and with astonishing energy overpowered all opposition, like a mighty torrent, which, with irresistible force sweeps before it whatever comes in its way. It seemed as if he now beheld a second Pentecost. Almost the whole congregation, the old, the middle-aged, and the young, were overwhelmed with its influence. Even the most stubborn hearts were made to bow. One of the principal Indians, who previously had felt secure in the armour of self-righteousness, because he possessed more knowledge than most of his countrymen, and who only the day before had asserted, with the utmost assurance, that he had been a Christian for upwards of ten years, was now impressed with deep concern on account of his sinful miserable state; his self-confidence vanished like a vision of the night; his tears flowed in streams down his cheeks. There was also a young woman who was so thoughtless and ignorant, that she seemed scarcely to know she had a soul, but who having heard of something strange among the Indians, came to see what was the matter. Having called at Mr. Brainerd's lodgings by the way, he informed her of his design to preach immediately, at which she laughed, and seemed to mock. She came, however, to hear him, and before he had concluded his discourse, not only felt she had a soul, but was so impressed with her sinfulness and misery, that she seemed like one pierced through with a dart; she could neither walk, nor sit, nor stand, without being supported. When publick worship was over, she lay prostrate on the ground, praying in

the most fervent manner, and neither took notice of others, nor returned them any answer when they spoke to her. The burden of her cry was, "Have mercy on me, O God, and help me to give thee my heart." In this manner she continued most importunate in supplication for several hours together; and thus she who came to mock, returned to pray.

The whole assembly, indeed, appeared as it were, transfixed to the heart with concern for their souls. Almost all of them were crying for mercy, either within or without the house. So overwhelmed were they with a sense of sin, so absorbed in serious reflection, that none appeared to observe another; but each prayed as freely, and, probably, in his own apprehension, as secretly, as if he had been in the midst of a desert, far removed from every human eye. Such as had been awakened for some time, it was observed, complained chiefly of the corruption of their heart; those who were newly impressed, of the wickedness of their life. It is also worthy of notice, that they who had lately obtained relief, appeared, on this occasion, calm and composed, rejoicing in Christ Jesus as their God and Saviour. Some of them took their weeping friends by the hand, telling them of the love of Christ, and of the comfort which is enjoyed in him; and on this ground invited them to come and give him their hearts.

He reminded such as had made a publick profession of religion, of the solemn obligations under which they had come, to live devoted to God; he gave them some directions respecting their conduct in life; encouraged them to watchfulness, steadfastness, and devotion; and set before them the comfort on earth, and the glory in heaven, which await the faithful followers of the Lamb. To all of them, this was a most in-

teresting and delightful season. The baptized Indians appeared to rejoice in the solemn dedication they had that day made of themselves to the service of God ; their hearts were engaged, and cheerful in duty ; love reigned among them, and displayed itself in the most simple unaffected manner. Several of the other Indians, when they saw and heard these things, were much affected, weeping most bitterly, and longing to be partakers of that comfort and joy they discerned in the countenance, as well as in the language of their countrymen.

On the following day, Mr. Brainerd, after discoursing some time to the Indians, addressed himself to those in particular, who hoped they were partakers of divine grace, representing to them the happiness which Christ confers on his people here on earth, and the glory he prepares for them

in heaven. Scarcely had he begun to speak in this strain, when the Christian Indians appeared to dissolve in love to the Redeemer, mingled with desire after the full enjoyment of Him, and of a state of perfect holiness of heart and life. They wept affectionately, yet joyfully. Their tears, and sobs, and sighs, were accompanied with inward peace and comfort ; a circumstance which seemed to manifest that the whole was the effect of a spirit of adoption, not of that spirit of bondage, under which many of them had so lately groaned. The sacred influence spread over the whole assembly, which now consisted of nearly one hundred Indians, including both old and young, almost all of whom were either animated with joy in Christ Jesus, or impressed with concern for an interest in him.

(To be continued.)

RELIGIOUS COMMUNICATIONS.

ON THE CONNEXION BETWEEN A PREACHER'S PRIVATE LIFE, AND HIS OFFICIAL MINISTRATIONS.

THE first direction which the apostle Paul gave to the elders of Ephesus, in his parting address to them, was, "Take heed unto yourselves." This it would seem he thought to be the most important thing which demanded their attention ; and the most effectual way of securing their faithfulness and success as overseers of the church of God.

In his instructions to Timothy, and to Titus, he attaches the same importance to personal character. "A bishop must be blameless ; an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

The same principle is fixed upon by rhetoricians, both ancient and modern. They lay it down as a leading truth, that no man can be truly eloquent without being eminently virtuous. Cicero, notwithstanding the rare endowments of nature—the extensive knowledge of philosophy, and of ethics, of poetry, and of logic, and the long and laborious study which he thought essential to success in his art, makes virtue the chief and most essential quality of an orator.

But no orator, perhaps, is so much affected by his moral character as the preacher. Its influence will attend him throughout every department of his office, and affect him in the discharge of every duty, whether publick or private.

It will affect him in his prepara-

tions for the pulpit. You may see it in the very selection of his subjects. If his heart be unaffected with the great truths of religion—if, through the dimness of his moral vision, he has lost sight of the worth of the soul and “the powers of the world to come,” when he sits down to prepare for the labours of the Sabbath, instead of inquiring what subject will bear with the greatest weight upon the conscience, and find the readiest access to the heart, he will inquire what subject will afford him the widest scope for the display of his talents. And in the whole investigation and treatment of his subject, he will discover the same spirit of vanity and of selfishness. Instead of aiming to preach for the benefit of immortal souls—instead of striving to breathe into every sentence a holy energy, and to shape every thought, and every word, so as to make it tell upon the heart, he is searching for figures, and tropes, and flowers. Now he is striving to charm by the elegance of his style, and the smoothness of his periods—now to dazzle by his genius—and now to astonish by the extent of his learning, and the acuteness of his reasoning. In short, he is labouring to preach himself, instead of Christ Jesus the Lord.

Or if indolence has so paralyzed the energies of his soul, as to have weakened the springs of his ambition, he seeks for a subject which shall cost him the least effort. And the highest object at which he aims, is to find something to fill up his discourse. However solemn, and warning, and animating may be his subject, he feels no kindlings in his soul—no yearnings of compassion, no meltings of tenderness. Every sentence, and every thought is marked with apathy and feebleness; and amidst truths the most affecting and tremendous, all is sluggish, and vapid, and frozen!

Barrenness of mind, is another evil which afflicts the cold-hearted preacher in his preparations for the pulpit. Seldom blessed with the softening dews of heaven, his soul is parched with moral drought, and barren as the mountains of Gilboa. With all the treasures of the gospel before him—with all the unsearchable riches and love of Christ to bear upon his soul, he is alike destitute of thought, and of feeling. And after struggling for a while, in vain to find something of his own to give to his people, he is driven, as his last resort, to “annotations,” and to “commentaries;” to printed “skeletons,” and to “pulpit assistants.”

But let this same man who is thus hobbling upon crutches, and tortured to find materials for a sermon, be deeply imbued with the spirit of his sacred office—let him daily taste the heavenly gift, and the good word of God, and live and breathe in the atmosphere of heaven, and his whole soul will be moved, and filled with “thoughts that breathe and words that burn.” His mind will dilate and expand, his conceptions will brighten and increase, and a current of warm and apposite thoughts will pour forth to astonish and to delight his soul.

Under the influence of such feelings, his pulpit-preparations, so far from being dreaded, and entered upon with aversion, will be among the most pleasant duties of his office.

Nor will a preacher be less affected by his moral character in his ministrations in the sanctuary. It will be seen and felt in his supplications at the throne of grace. As prayer is an expression of feeling, rather than an effort of the understanding, every thing in the discharge of this duty will depend upon the state of the heart. And if a preacher’s heart be cold and insensible, how will it be possible

for him to pray ? He may, indeed, go through the form of prayer ; but his heartless performance will be both tedious to himself, and comfortless to others. Feeling no kindlings of devotion in his own heart—no burnings of holy love—no fervid desires, he can express none for others. And instead of warming and inspiring the hearts of his flock, by his appropriate and fervent petitions, he disappoints and pains them. Instead of finding their feelings and desires expressed and poured out in pertinent and vehement language, they are either chilled by his frigidity, or tortured by his embarrassment. Nor is the effect upon himself less painful. So far from feeling any pleasure in this delightful part of divine worship, he dreads the thought of it ; and rejoices when it is over. And instead of leaving the throne of grace refreshed and strengthened for the duties before him, he sits down sweating with agony and mortification.

He will be scarcely less affected by the tone of his moral feelings in the delivery of his sermons. It is impossible for a preacher greatly to affect his audience unless he speak the language of his heart ; what he thinks and feels. In order to move them he must be moved himself. He must show them by the simplicity and earnestness of his manners, that he believes firmly, and feels deeply, every thing he utters—that instead of expressing the sentiments of others, he is pouring forth the spontaneous feelings of his own heart.

Now it is evident that this cannot be done by a preacher, unless he be deeply imbued with the spirit of the gospel ; unless the great truths of religion are habitually dwelt upon, and practised by him, and interwoven in all the affections of his heart. “ Out of the abundance of the heart, the

mouth speaketh.” And if his own soul be warmed and inflamed with celestial fire, it will break out, and flash, and spread from heart to heart, until his whole audience be moved, and shaken to the centre.

There is, perhaps, no complaint about preaching more common, than that ministers do not *feel* what they say. The sermon was good, it is said ; the sentiments correct, neatly arranged, and happily expressed. But there was nothing to give it life, and vigour, and animation. The preacher, instead of entering into the spirit of his sermon, and preaching,

“ As though he ne’er should preach again ;
“ As dying unto dying men ;”

is dull and lifeless ; showing that he believes little, and feels nothing of what he utters.

Now what is the cause of all this complaint, but a want of deep and ardent piety ?—It would be impossible for a preacher, who, like the learned and pious Mather, should weep and pray over his sermons, not to deliver them with spirit and energy. Coming from holding converse with the holy God—coming with the tremendous scenes of eternity fresh in his mind, and his heart big with feeling and concern for the souls of men, he must and will be eloquent—he must, and will speak with power and effect. He will pray down and carry with him the energies of the Holy Spirit, and every word he utters will be like the fire and the hammer to break in pieces the flinty rock.

How will the dulness of apathy, and the feebleness of indolence, and the foppishness of vanity, disappear before such a spirit !—The rounded periods, and the studied ornaments, and the tinselled flowers, will fly like the chaff before the wind ; or vanish like the mist of the morning before the heat of the rising sun. And the audience, instead of retiring charmed with

the eloquence of the preacher, will depart with down cast looks, with the arrows of the Almighty deep fixed in their hearts.

But were it possible for a preacher, under the influence of a cold heart, and a blemished life, to be eloquent and pungent in his preaching, he would do little good. He could find no access to the hearts of his hearers ; every avenue would be closed, and barred against his most urgent and powerful appeals. And the sword of the spirit, instead of becoming a discernor of the thoughts and intents of the heart, and dividing asunder the joints and the marrow, would fall upon them impotent and harmless.

But how can his preaching be pungent and faithful, if his heart and life be at war with it ? How can he urge upon others what he does not practise himself ? How can he exhort to self-examination and secret prayer, while his own heart and his own closet are neglected ? Can he teach and enforce with honest zeal the duties of self-denial and deadness to the world, while he himself is living in luxury and self-indulgence ? If he would send home to the conscience and to the heart, his exhortations and reproofs, his arm must be nerved with the consciousness of his own rectitude. Like the apostle, he must have the testimony of his conscience, that with simplicity, and godly sincerity, not with fleshly wisdom, but by the grace of God, he has had his conversation in the world.

Thus fortified by a holy life against the retort, "Physician, heal thyself;" thus encouraged and emboldened by the testimony of a good conscience, like his divine Master, he will teach "as one having authority." Like him, too, he will teach with heavenly skill, and unquenchable love.

Follow a preacher in his pastoral visits, and see the influence of his

private life in this part of his office. If he watch for souls as one who must give an account, he will not only preach the gospel in publick, but from house to house. As far as time will permit, he will mingle with his flock, and ascertain their spiritual wants ; instructing the ignorant, reclaiming the wandering, comforting the afflicted, strengthening the weak, and confirming the doubtful. And if, like Moses, he live as seeing him who is invisible—if he be truly a man of prayer, "full of the Holy Ghost and of faith," he will carry with him and diffuse among his people, a spiritual and holy influence. It will be seen and felt that he is a man of God—an ambassador from the court of heaven. His godly example will animate the hearts of his people, strengthen their resolutions, inspire their devotions, and encourage them in the way to heaven. How will the presence of such a man lift up the hands that hang down, and strengthen the feeble knees ! The countenance of the sick and dying will light up with grateful joy at his approach—the pains of sickness will be forgotten, the pillow of death will be softened, and the departing spirit refreshed and borne aloft by his presence and his prayers.

But if his soul is benumbed with lukewarmness—if the spirit of devotion be subdued and displaced by a love of ease, this important part of his duty will either receive but slight attention, or be totally neglected. He will not watch for opportunities to do good ; he will take no special pains to impart spiritual instruction, or to win souls to Christ. His attention and visits are bestowed upon a few select friends, while the poor of his flock are left to struggle alone with poverty and wretchedness, and to famish for the bread of life, having no one to care for their souls. His flock

sicken and die without his sympathy, and almost without his knowledge. And while he is engrossed with the cares or pleasures of the present life, souls are perishing around him, and passing to the eternal world to testify against him !

TIMOTHEUS.

HISTORICAL SKETCH OF THE COMMON ENGLISH VERSION OF THE BIBLE.

THE first English translation of the Bible was by an unknown hand, in 1290. The second appeared soon after, by John de Trevisa. Wickliffe's was the third. Sacred literature was then in its infancy. So little were the original languages of Scripture known, that Wickliffe was under the necessity of translating from the Latin Vulgate, a version which has had a very powerful influence on all modern translations. That it was not for him to enjoy the facilities of learning, which the art of printing and the revival of letters have bestowed upon the scholar of the present age, is sufficiently clear from the fact, that the price of one of his own transcripts was equivalent to the sum of two hundred dollars. In addition to all his other embarrassments, he was opposed by nearly the whole weight of publick authority. No sooner was his Bible in circulation, than an attempt was made in parliament for its total suppression. But, through the influence of the Duke of Lancaster, it was rendered abortive. Another attempt, made in a convocation summoned by Archbishop Arundel, had a different issue. For it was there decreed, that no one should translate any text of Holy Scripture; and that none which had been translated during or since the time of John Wickliffe, should be read in English.

In consequence of this decree, many suffered severe punishments, and some even death for reading the Scriptures in English.

The first translation printed in our language was that of William Tindal. He was assisted by the learned John Fry, who was afterwards burnt at Smithfield for heresy, and a friar by the name of William Roye, who suffered death in Portugal on the same account. Tindal, in a few years, saw that the flames of persecution, which had already devoured his fellow-labourers, were about to be kindled around him. He soon fell a victim to the cruelty of Henry VIII. One of the charges brought against him was that of corrupting the word of God, by changing such words as "charity," "penance," and a "contrite heart," into "love," "repentance," and a "troubled heart."

The reformers, who had so many difficulties to encounter under the changeful policy of Henry VIII. experienced but a temporary relief, under the milder sway of Edward VI. For when Mary ascended the throne, the spirit of persecution was breathed forth in still greater violence. It was during these malignant times, that some of the principal refugees from England assembled at Geneva, and translated what is called the "Geneva Bible."

At the distance of eight years, followed a translation, mostly by bishops, appointed by the queen's commission, called the "Bishops' Bible."

The supporters of papal supremacy, finding it impossible to withhold the scriptures any longer, met at Rheims, and translated the New Testament from the Vulgate. Though, by this translation, they apparently yielded to the demands of the people, they in a great measure defeated the object of it, by the introduction of barbarisms and obscurities, which rendered it

scarcely intelligible to an English reader. They also translated the Old Testament at Douay, which, with the Rhemish Version of the New Testament, is to this day the Bible principally used by the Catholics of England.

Such was the progress made in translation, when the present authorized version was a subject of general contemplation. For the three great religious classes, then existing in England, there were three favourite, though imperfect translations. The Catholic, the Churchman, and the Puritan, had each respectively his Douay, his Bishops', his Geneva Bible. In this state of increasing biblical knowledge, the Protestants, both Churchmen and Puritans, were desirous of an improved and established translation. A circumstance here took place which led directly to the object desired. The Puritans presented a petition to his majesty, James I. desiring reformation of certain ceremonies and abuses of the Church. The petition soon called forth a reply from the leading talent of Oxford University. The king then issued a proclamation appointing several bishops and deans, and the principal individuals, who presented the petition to attend him at his palace of Hampton Court, to confer with his Majesty upon the alleged abuses and corruptions of the Church. It was on the second day of this conference, that Dr. Reynolds, the leading member of the Puritans, proposed, that there be a new translation of the Bible. The king confessed, "he had never yet seen a bible well translated in English;" but satirically added, "that of all he had seen, he thought the Geneva the worst." He wished a translation to be made by the most learned men of both universities, to be reviewed by the bishops and most eminent divines, presented to the privy council, and last of all, ratified by his royal authority, that the whole church

might be bound to use this translation only.

His Majesty, after deciding in favour of a new translation, proceeded to commission fifty-four persons for the execution of his design. They were divided into six classes. Two of the classes were directed to meet at Oxford; two at Cambridge; and two at Westminster. The Bible was divided into as many parts, and so distributed, that each one should have that portion in which he was known to excel. Every individual was to translate throughout the part assigned to his class. They were then to meet to examine the several translations, and prepare one to be adopted. The translation thus adopted, was to undergo a thorough review by each of the five remaining classes. The king then issued his orders for all the eminent Greek and Hebrew scholars in the realm, to send to the Regius Professors of Hebrew at Cambridge and Oxford whatever observations they had made for clearing the obscurities of the text, or for removing the difficulties and correcting the mistakes of former translators. At the same time the Rt. Hon. Chancellor wrote to the Chancellors of the two Universities, authorizing them to add, in his name, such persons to the number as they should judge proper. For the better observance of the rules, three or four overseers were appointed from each University. The translators after making all the preparation, which the magnitude of the undertaking required, applied themselves three years laboriously to the task. When they had accomplished their work, they sent three copies, one from Oxford, one from Cambridge, and one from Westminster, to London, to be reviewed. The six individuals, who were selected from the whole number of translators, to make the review, proceeded immediately to the place of destination, where

they spent nine months, and prepared a copy and sent it to the press. The whole was again reviewed by Bilson and Smith, the one bishop of Winchester, and the other afterwards bishop of Gloucester. When this was done, the common English translation was finished and first published in 1611.

After all this preparation and these unwearied pains, what was to be expected but the very translation we use, the best in our language and inferior to few in any language? But notwithstanding the acknowledged excellence and general fidelity of the authorized version, there have not been wanting men, and these of no mean rank, who have maintained, that a more correct translation was not only expedient, but even necessary. Such were Kennicott, Lowth, Durell, Blaney, and Newcome, who have done not a little for the advancement of Biblical Literature by their own critical labours. We value their labours and delight to honour the names of those, who have been an ornament to the English language;—who understood and explained the difficulties of Hebrew poetry, inhaled its lofty spirit, and transfused it into our mother tongue. Had it been resolved in their day to give another translation of the scriptures, there could not have been found men more adequate to the task. They, indeed, put forth great efforts to persuade the publick of its necessity. But what sober christian laments the failure of the enterprise? Who would not prefer the sacred oracle, on which his soul rests for salvation, in the plain garb in which it now appears, when thus subdued by the rules of a rigid and scrupulous criticism, to one of a statelier, or even of a more appropriate dress, if it must come forth in the bold spirit of conjectural emendation, which pervades the whole system of these eminent men? Our translation is

by no means faultless. But what are the errors attributed to it? Is any truth affecting faith or morals wrested from the sense of the text? Let the learned Durell speak for himself. “The minds of the people cannot hereby be unsettled. All the leading arguments of religion will remain undisturbed. Neither will the ground of their faith or practice be ever so remotely affected.”

It is true, that the authorized translation was made soon after the revival of oriental literature in the West;—that the rules of interpretation are now better understood;—that the improvements of modern science, a more intimate acquaintance with the kindred dialects, and such extensive collations of manuscripts, as those of Kennicott and de Rossi, have thrown much light upon the Hebrew text. But still the alleged inaccuracies are acknowledged to be of minor importance. It is truly desirable that these should be corrected. But serious obstacles interpose. The style of our version, so justly admired, is interwoven, not only with all our sacred literature, but with almost every work of genius in the English language. It is blended with the best feelings and noblest sentiments, not of a few individuals, but of an extensive christian community. Another and still greater obstacle, is the existing jealousy of the different christian denominations. Rarely do we see the individual, who can so far divest himself of sectarian feeling, as not to show a solicitude, that the language of inspiration should be accommodated to his own sentiments. While these obstacles remain, it will be well for us not to forsake a translation, which has withstood the attacks of criticism for more than two centuries. Especially, when it is to be feared that by so doing, little will be gained, but much may be lost.

DR. CLARKE'S LETTER ON THE
MANNER OF PREACHING.

You may easily find many treatises written on the gift of preaching, the eloquence of the Pulpit, the composition of a Sermon, &c. &c. both in our own language, and in foreign tongues ; and he who has a good judgment may profit by them : but I must confess, all I have ever read on the subject has never conveyed so much information to my mind on the original, and, in my opinion, only proper mode of preaching, as Neh viii. 8. “ *So they read in the book, in the law of God, distinctly ; and gave the sense, and caused them to understand the reading.*” A few moments spent in considering this subject will not be lost.

The Israelites having been lately brought out of Babylonish captivity, in which they had continued 70 years, according to the prediction of Jeremiah, xxv. 11. were not only extremely corrupt, but it appears they had, in general, lost the knowledge of the ancient Hebrew to such a degree, that when the book of the law was read, they did not understand it : but certain Levites stood *by and gave the sense* : i. e. translated it into the Chaldee dialect.

What the nature of preaching was at this early period of its institution, we learn from the above cited text.

First, They read in the book of the law of God. The words of God are the proper matter of preaching, for they contain the wisdom of the Most High, and reveal to man the things which make for his peace.

Secondly, They read distinctly : they analyzed, dilated and expounded it at large.

Thirdly, They gave the sense : i. e. showed its importance and utility ; thus applying verbal criticism, and general exposition, to the most important purpose.

Fourthly, They caused them to understand the reading.

You may well exclaim, “ Who is sufficient for these things !” and I may with equal propriety answer, He who is taught by the Spirit of God, and neglects not to cultivate his mind in the knowledge of his divine testimonies.

While you are engaged in the pulpit in recommending the salvation of God, endeavour to *feel* the truth you preach, and diffuse a divine animation through every part. As the preacher appears to preach, the people hear and believe. You may set it down as an incontrovertible truth, that none of your hearers will be more affected with your discourse than yourself. A dull, dead preacher, makes a dull, dead congregation.

Shun all controversies about politics : and especially that disgrace of the pulpit, political preaching. I have known this do much evil ; but though I have often heard it, I never knew an instance of its doing good. It is not the *bread* which God has provided for his children : and from the pulpit, it is neither profitable for doctrine, for reproof, nor for instruction in righteousness. If others will bring this *chaff* into the house of God, copy them not : you are called to *feed* the flock of Christ ; and this you cannot do but by the *sincere milk* of the word, and the *bread of life*. For what is the chaff to the wheat ? saith the Lord.

A sentence or two of affectionate prayer in different parts of the discourse has a wonderful tendency to enliven it, and to make the people hear with concern and interest. On this subject, a great, foreign orator gives the ministers of the gospel the following advice. “ When you have proved the truth of the principles you laid down, you have done but little of the great ministerial work. It is from this point, the proof of your

doctrine, that you are to set out to triumph over the passions of your auditory ; to strip the sinner of every subterfuge and excuse, that conviction may lead him to repentance. To produce this effect, leave your proofs and divisions behind you ; address yourself to the conscience in powerful interrogatives ; repeat nothing that you have before said ; you have now to produce a new effect, and must use a new language. Employ the utmost energy of your soul to show them that happiness is to be found no where but in God. What shall I say more ? Forget method, forget art itself. Lift up your soul in affectionate prayer to God ;—become the intercessor of your auditory, that the multitude which withstood your menaces, may be constrained to yield to the effusions of your love.” So preach and pray, that your congregation may be made better, or purpose to become better, in consequence of your labour.

Seldom quote *poetry* in your sermons ; if you avail yourself of

the sentiment of the poet, give it in plain prose. To say the least of this custom, it certainly is not agreeable to the rules of congruity to interlard prose discourses with scraps of verse. It is nothing but custom that renders this impropriety at all supportable. Reverse the business, and see how oddly a poem will appear which has here and there scraps of prose in it.

While I have you in the pulpit, I will give you a concluding advice relative to this part of the business. Never ape any person, however eminent he may be for piety, or ministerial abilities. The providence of God has caused many of the natural manners of men to differ as much as their persons : and it is nearly as impossible for a man to imitate the peculiar manners of another, as it is to assume his features. It is on this account that no one has ever succeeded who has endeavoured to copy another : and as the aiming to do it, is easily discoverable, the man who acts thus, is despicable in the eyes of the people.

MISSIONARY INTELLIGENCE.

BURMAN MISSION.

JOURNAL OF ONE OF THE MISSIONARIES
AT AVA.

Calcutta, April 11, 1826.

My dear Brother,

The prospects for our mission were never more bright. The terms on which the war has been concluded have afforded an asylum for thousands of Burmans, who will prefer the English government to their own ; and of course a place of refuge for those of our missionaries whose sufferings have given them a decided preference to a milder and more tolerating power. At the same time, both these considerations will be a constantly operating principle to make the Burman government more cautious in oppressing their own people, and more anxious to encourage merchants and oth-

er foreigners, who would otherwise be disposed to flock to Arracan or Martaban. For my own part, I feel assured, (from opportunities of knowing, which were afforded to no other person in a like degree) I feel confident that the nation has progressed at least a century at once in knowledge and civilization ; and should God be pleased to smile upon our labours, it might in a very short period, like Otaheite, be induced to throw away its superstitious forms, its senseless idols, its false astronomy, and more fatally false system of Geography, and thus be laid open for the glad work of apostolic men, to enter the breach, to force the ramparts, and save the souls of the enslaved benighted, waiting multitude.

During our *long* captivity, we were enabled to see and *feel* the gradual change

which was effected in the mind of the nation at large. At first, we were treated rather worse than dogs—chained—fastened to a pole, and allowed to have no food except what our friends should provide. Afterwards, by degrees, we received the benefit of the liberty of the yard, and finally, very considerable respect and attention, both from our keepers and visitors, which increased as the British approached Ava, and finally terminated in our liberation, and a call to take a part in the counsels of the country. This circumstance through the blessing of God has given us a new hold on the government; and I believe has evidently excited a very strong feeling of grateful regard to our mission, which, backed by the English power, and a resident at Ava, must, through Providence, make our stay safe, and our prospects bright.

Already have I been asked by many of the great to teach them the arts, the sciences, and the religion of these superior white men; and when I have told them of the fundamental truth of a God—the Father, Son, and Holy Ghost, they have asked again and again, and finally taken out their black books to write down the interesting words for future inspection.

I am happy to inform you in the general that we have enjoyed our health in a particularly providential manner. We have also in the midst of the darkest prospects found the barrel of meal not yet empty, and the cruse of oil unfailing. Blessed be his name who feeds the ravens when they cry, and clothes even the lilies that cry not unto him. I trust your afflicted brethren were sensible of the hand of God in all their trials, and endeavoured to improve them that they might soften their hearts, and make them more fit for future enjoyment of Christian privileges; for all opportunity was debarred, and even internal devotion made extremely difficult by the horrid society—murderers—robbers—and felons of every class, who were crowded upon us. In addition to these evils the constant presence of our keepers whose awful responsibility obliged them to trust not to bolts, or locks, or stocks, or fetters, but to have constant

ocular demonstration that we were safe.

Our life was more than once despaired of by each of us. On the first night of our imprisonment sleep was banished from our eyes, for death seemed sure. No language can describe our anxieties. Separated as we were from all those we held most dear, death seemed doubly frightful in the certainty of the miseries which awaited them. But even death itself was to be invited when we considered the only probable alternative, “cruel, and long continued torture.” The next day, and the next, passing by without an order for our death, a little light illuminated the feeble prospect of a final escape. All our thoughts were directed to the catastrophe which seemed in the end to be certain, for none could be so sanguine as to imagine that the proud and haughty Burman would ever be humbled by any beating he might receive, to make a peace, even though it might be on equal terms. Their whole history afforded no example of this sort, but on the contrary hereditary enmity seemed the only probable object to be effected by a war which was engaged in with much spirit, and carried on at first with great hopes of success. Hence our only prospect was a miserable death, or a state of more miserable servitude. No tongue can tell the horror of horrors which pressed upon our minds, when reflection forced us to look upon the dreary, dreadful scene before us. No books were allowed to alleviate or to cheer our spirits. Social intercourse with each other was strictly forbidden, and every object around was in the highest degree disgusting, and calculated to inspire the most appalling dread and terror. But why distress you with general remarks on a subject where I am sure nothing but the most scrupulous minuteness can satisfy the intense curiosity which circumstances have concurred to inspire on this (to us) most intensely interesting subject.

Fall of Rangoon.

The news of the fall of Rangoon, reached Ava on Lord's day, May 23d, 1824, when nothing could exceed the

rage and bustle of the population. A considerable force was hurried off the next morning, under the Kee woongee, with particular instructions to make all imaginable haste, lest the audacious marauders should escape the vengeance in store for them. On Monday morning about 25 gold boats, each mounting a small piece of artillery, and well provided with muskets, started with orders to raise the whole country if necessary, to drive out the insidious banditti, who had come thus unawares upon an unoffending town. The current of feeling 'was now so strong against the English residents, that Mr. G. sent over to me to inquire, if it would not be more safe for him to remove to Sagaing, and put up with me out of the way of the popular fury. I informed him I should be very happy to entertain him at any other time, but at present, I thought our herding together would only excite suspicion, and hasten the ruin of us both.

For three or four successive days, we were informed of repeated attempts to get permission to lay violent hands upon us. But Mr. L. as often defeated them, by means of his great influence with the king. Finally our friend, a musselman, with a long beard, went in to make a particular complaint against us. This I was informed of on Saturday noon, while on my way to the house of Prince M. On my return I met Mr. G's horse without the rider, and was then made acquainted with the too fatal success of the diabolical accuser. Fear for my own safety, now succeeded that of sympathy for my friend, and I firmly expected on my arrival, to find a band of ruffians to take charge of my person also. But my time was not yet.

Seizure of the Missionaries.

On the following day, however, while absorbed in deep musing with my face towards the door, I was roused by the dread approach of a constable. You are ordered to the Palace, was the appalling signal (I thought) of my fate. I arose, followed the messenger with fearful forebodings, was ushered into the secret council chamber; presently a writer of the

privy council appeared and questioned me as to my country, my calling, my acquaintance with Mr. T. Mr. M. A. Mr. R. &c. of Rangoon, and finally, whether I had seen a bundle of newspapers, brought up to Ava, by Capt. L. and said to contain an account of the intended attack on Rangoon; my reply in the affirmative to this last query, decided my crime, and I was remanded to the guard room, when Mr. J. was called and questioned on the same points; likewise Mr. G. Mr. R. and Mr. L. by whose separate examinations it came out too plain to be denied, that the said five white men were in the dangerous practice of visiting at each other's houses, eating and talking together, and that each and every one of the said five, together with Mr. Arrekill, an Armenian, and Mr. Constantine a Greek, were past all doubt acquainted with and communicated information unto all or most of the foreigners in Rangoon, who had all unequivocally gone over to the side of the enemy. These facts being plainly established, the said prisoners were remanded into close custody in separate guard rooms near the secret council chamber, with the exception of myself, and Dr. J. who were permitted to return to our houses with orders to be ready against we might be wanted.

On the 8th of June an order was given "to keep safe all the foreigners." On this very morning I had unwittingly resolved to visit once more our friend Prince M. On my way I heard a friendly voice calling out to me, when turning aside, I found it to be no other than my first and oldest friend Mounng yay, the keeper of the king's wardrobe. He just gave me a hint of my danger, and then hurried away. Darkly lowering seemed my prospect, yet I pushed on to the house of Prince M.; but all his kind soothing could not dissipate the cloud which hung like night upon me. While I was sitting here the five white men were taken from the king's guard room, stripped of all their articles of clothing, except the shirt and pantaloons, dragged out to the Loots or House of Lords, thence hurried forward to the Court-house in the greatest imaginable suspense, and delivered over

to the keeper of the king's prison, called by way of distinction, the "Stick at nothing," or "Dreadnought." (Let ma gune) Here they were each honoured with three pair of chains and strung on a pole together. Mr. J. was just about preparing for dinner, when a number of people entered his ground. On asking two or three women, (who were hastily mounting his verandah,) what they wanted, they replied they had come to look on; in a moment the verandah was thronged, and a rough voice called out for the teacher.

Barbarous Treatment.

Mr. J. came forward, and without any warning, was immediately seized, thrown on the ground, and his arms tied with all the force the barbarian was capable of. Mrs. J. came forward (in agony better to be conceived than described,) and offered to give money to have the rope eased off her husband. But the wretch, instead of listening to the grief impassioned request, cried out, She is also a white foreigner, tie her too. For a moment, Mr. J's. own exquisite torment was forgotten in the heart rending apprehension, that Mrs. J. was about to undergo the same cruel indignity. The assurance, however, that this was not the case, softened the pain occasioned by the violence offered in dragging him roughly away towards the town, so tightly bound, that he could not half draw in his breath. At a quarter of a mile's distance, he was again thrown down in the street, the cords drawn more tightly, with repeated strokes of the knee on his back, so as almost to induce fainting, and money demanded in order to their being loosened.

A christian native who had followed at a distance, now came forward and offered to go back for the money, but before his return, the anguish endured was so great, that Mr. J. was obliged to appeal to the numerous bystanders.—"Is there no one who knows me, is there no one who will be my security for the money, no one who pities me? I am a priest, and though a foreign one, deserve not such indignity, such torture." But none stepped forward, and the cruel monster persisted in tightening the cords until the arrival of

Moung Ing with 10 ticals of pure silver, when his arms were somewhat relieved, so as to allow a more free respiration, and he was again hurried forward a distance of nearly two miles to the prison house, and there, after being fettered, strung on the same bamboo with the preceding five unhappy men.

In the mean time, I had left the house of Prince M. at 3 P. M. having just missed the horrid sight of Mr. J's. agony, and had reached the river side with a heavy heart, which was not at all lightened by a black look I there received from the chief man of the golden navy, who had on all previous occasions met me with a smile. I passed over to Sagaing, fully impressed with the idea that something dreadful was approaching, though I knew not what. Having arrived at home, the sight of my dear wife and child was painful in the extreme. I dared communicate nothing of my apprehensions, but after a slight attempt to dine, hurried to the top of my house and endeavoured alone to compose myself, but all in vain. At dusk I was joined by Mrs. P. and child; we had taken only a few turns, when a dreadful noise was heard below; knowing too well the cause of the uproar, I hastened down, and was informed that more than 50 men were preparing to surround and take possession of my house. My scattered senses seemed to collect of themselves; I saw the long dreaded hour had arrived, and I was myself again—yea more, I was or seemed to myself to be supernaturally assisted; I looked down on the treacherous breach of all formerly plighted royal faith; I felt a martyr, and determined to shrink from nothing which was before me. In answer to loud demands from without, I opened the door, was ordered immediately to sit down on the floor, to give an inventory of my effects, to shut and bar the doors and windows, and follow them. Having committed all to the care of my wife, who by this time had found her way to me, I commended her to our common Protector, and took my leave of my newly built mansion, never expecting to enter it more. My conductors attempted at first to extort money

by threatening to tie my arms, but finding me ready to submit to any thing, they betrayed their want of any warrant to use me roughly ; and changing their line of conduct, immediately began to treat me uncommonly well, and actually carried an umbrella over me to guard me from the rain, all the way to the government house. Arrived here, the great man said I was called for to be asked some questions he supposed ; the real cause he knew not, but we must repair to the Court House.

Put in irons and imprisoned.

Hand in hand we proceeded to the Yong dau or Court House, where I was delivered over to the Ava town clerk, and heard the laconic order, " P. and J. catch, and put in prison." My heart sunk at the appalling words—still they seemed repeated ; again and again I repeated them to myself, till the town clerk roused me from my reverie, by diving into my pockets, and securing every thing moveable, about me. The head executioner now received a wink, which authorized him to seize me rather rudely by the shoulder, and caused me to descend without the trouble of seeking the stairs. I was now led at a quick pace across the street, ushered into a small crowded compound or yard, and ordered to sit. I made towards a bench, but was pushed off it. I then seated myself on a small stone slab, which I soon found was meant for another purpose. For while undergoing an examination as to my name, place of abode, occupation, &c. a man with his hands full of irons, came forward and rudely shoving me off the stone, seized one of my legs, and began knocking on one pair of fetters after another, until I thought he was never going to stop.

My heart now died within me. I looked around, all was gloomy and dark and silent, except the dull clanking of chains. Four or five young women in a like predicament, manifested some pity, but all else was savage unfeeling complacency. My three chains were no sooner well fastened on, than I was ordered roughly to go in. A little bamboo door opened,

and I rose to go towards it. But Oh, who can describe my sensations ! shackled like a common felon, in the care of hangmen, the offscouring of the country, turned like a dog into his kennel, my wife, my dear family, left to suffer alone all the rudeness such wretches are capable of. The worst however was yet to come ; for making the best of my way up the high step, I was ushered into the grand apartment ; horror of horrors, what a sight ! never to my dying day shall I forget the scene ;—a dim lamp in the midst, just making darkness visible, and discovering to my horrified gaze, 60 or 70 wretched objects, some in long rows made fast in the stocks, some strung on poles, some simply fettered ; but all sensible of a new accession of misery, in the approach of a new prisoner. Stupified, I stopped to gaze till goaded on ; I proceeded towards the further end, when I again halted. A new and unexpected sight met my eyes. Till now I had been kept in ignorance of the fate of my companions ; a long row of white objects, stretched on the floor in a most crowded situation, revealed to me however, but too well their sad case, and I was again urged forward. Poor old R. wishing to retain the end of the bamboo, made way for me to be placed along side of Mr. J. " We all hoped you would have escaped, you were so long coming," was the first friendly salutation I had yet received ; but alas, it was made by friends whose sympathy was now unavailing.

Here side by side we were allowed the only gratification left, of condoling (in the Eurman language) with each other. " Now you are arrived and our number is complete ; I suppose they will proceed to murder us," was the first thing suggested, and no one could say it was improbable. To prepare for a violent death, for immediate execution, was our consequent resolution. And now we began to feel our strength, our strong hold, our deliverer, in this dark abode of misery and despair. He who has said, I will never leave you nor forsake you, manifested his gracious presence ; a calm sweet peace succeeded to our hurried

minds, and alternate prayer and repeating of hymns, soon brought our minds to a state of comparative gladness and joy. We became lifted above our persecutors ; and the hymn containing the words,

Let men of spite against me join,
They are the sword, the hand is thine ;

was peculiarly applicable and refreshing. Now ye, scoffers, say what you will, here is a triumph you cannot attain. Religion ! Oh, the sweets of religious communion with God ! Let them now, even now come, we said, " we are prepared for the worst you can do ; you cannot deprive us of our hope in God, our sweet peace of mind." Thus we whiled away the hours of that night. Nature shuddered, but the soul was unshaken ; our confidence was in the Rock of ages. We were not left, however, without many a pang ; for ever and anon the situation of our dear families, presented itself to us, and the thought of what they might even now be suffering on our account, and in their own persons, was like racks and tortures to our hearts. Still we reflected, they too are in the hands of a merciful God ; they too may be now enjoying a portion of that support which we ourselves feel, and we concluded to commit them to his Almighty keeping, and our minds were much relieved. The night was rainy, and we were much incommoded by the circumstance ; the stench of the place was almost intolerable ; we had no bed but the greasy filthy floor of our prison ; and unable to move our bodies for the bamboo, which passed between our legs, our situation became exceedingly distressing, when at length the morning dawned upon our sleepless eyes. For a long time we were doubtful of the day light. The rain continued to descend in torrents, and no window or door was there to the room. At length the bamboo wicket was opened, and a figure approached us of a most terrific appearance, and a horrid countenance. He jocularly saluted us, hoped we had slept well, and in reply to our repeated requests, said he would order us to be let out for 5 minutes. He was as good as his word. And now commences the history of our luxuries. First and fore-

most, to find ourselves again on our feet, to be able to move our limbs, shackled as they were. Ye who ride for pleasure, believe me when I assert, you never enjoyed an hour worthy to be compared with these few minutes ; and then to get out into the fresh air ! the rain, the mud, we heeded not, our enjoyment was pure ; but, alas ! like all things here below, soon to cease. Again we were turned in, and notwithstanding our remonstrances, again obliged to take our station as before. The arrival of our breakfast afforded another short interval of relief ; but we were not allowed to communicate with our people who brought it, and hence, still kept ignorant of the situation of our dear families ; our appetites being not very keen, were soon satisfied ; and our dishes sent away, we relapsed into our former reflection, What is to be done with us ? The night was inconvenient to have us executed ; no doubt the day will be fixed on for the purpose. Every thing around us was alarming—we were in the worst prison, in the worst part of it, and the most rigorously treated. Our crime too admitted of no advocate, the populace even seemed to join in cursing us. Among our fellow-prisoners, few sympathized with us, and it was the invariable custom of the country, that such as we should not be permitted to live. Many groans were uttered, and many tears shed, before this weary day passed off. Poor old —, thought it a very hard case he should have served the king of Burmah 40 years, and be rewarded thus at last.

Mr. J., Mr. G., and myself, spent the day in as composed a frame as could be expected, considering our noisy company, want of rest, and uneasy situation. The night passed off tolerably well ; tired nature's sweet restorer, cast in over us the mantle of a temporary oblivion.

Mitigation of Sufferings offered for Money.

The next morning, Mr. J. was called out early by some man of consequence, who wanted to know if he meant to stay inside forever ; asked why he had not applied with a proper present to procure

the liberty of the yard? Which would have saved him the trouble of calling at this time to offer him the choice of paying 300 ticals, (400 S. R.) or of being still more rigorously treated. Mr. J. told him it was an exorbitant demand; that he was a priest, and ought not to be compelled to pay money at all. On which the man, who proved to be the town clerk, assumed an air of high authority; said he would go down to his house and see for himself whether he had the ability of paying or not; ordered him immediately to give in a true account of all his effects, and by no means to leave out an article; at the same time using very abusive and threatening language. This unauthorized conduct excited the indignation of a woman present, (Ma Cathai) who sharply interposed, and the examination was stopped. I was then called out, and the same demand was repealed, to which I made the same reply. Highly exasperated, he called for the old jailer, and ordered me back to be more tightly kept (kyat kyat 'tah.) Mr. J. was also ordered in, and a hint given that if 100 apiece were given, we should be let out of the close room. Mr. G. and Mr. R. were let out this morning on the payment of about 400.

Interview of Mr. and Mrs. Judson in Prison.

Just after breakfast a meeting took place between Mr. and Mrs. J. of such a nature as to affect even to sobbing our hardened keeper who was also a fellow prisoner. We were now informed for the first time, that immediately after Mr. J.'s departure, the house was surrounded with guards, every thing in the yard broken or destroyed, or carried away, and at length she was obliged to suspect them of intending the same thing in the house. She accordingly retired within, and having fastened all the doors remained quietly to wait the event. Soon the demons appeared at the door, and ordered it to be opened, threatening to break it down. But not obtaining their purpose, they seized on the cook and consumer, tied them by the feet, and hoisted them towards the ceiling. The cries of these poor wretches effected

what the threats of the others could not; and to relieve her people, Mrs. J. opened a wicket and threw out to them six or seven handkerchiefs, on which they desisted from further violence; keeping up nevertheless a most deafening noise the whole night. In the morning the head of the district came to see her; to whom she complained of the conduct of his people. On which he reprimanded them severely, ordered them to give back the handkerchiefs, and in a day or two removed them entirely from the house: when Mrs. J. was left quite at liberty to go where she chose; of which liberty we often, very often reaped the benefit; for although her house was full 2 miles off, she almost daily walked this distance to alleviate our miseries and complain to the proper authority when the under-strappers used us ill.

Mitigation of Sufferings.

On the day she first visited the prison, we had a most grateful proof of her assistance; for so soon as she witnessed the scene of our sufferings, she rested not until she had procured on the same day, the enlargement of us both. The day following, Prince Tharawottee sent and ordered the enlargement of Capt. L. The remaining two were relieved the next day, no money being obtained from them.

Being all seven now placed in a comfortable room by ourselves, we began to take that enjoyment, which so great a change in our circumstances was calculated to produce. Mr. G. even proposed sending for chairs, and tables, &c. that we might have every thing in as good style as possible.

Torture of a Criminal.

While we were quietly consulting on these matters, a crowd of people thronged into the prison, bringing a man who was accused of robbing jewels to a very high amount. He was confronted by the accuser, a woman who affirmed him to be the man who had put a dagger to her throat, and prevented her crying out for aid. Refusing to confess, his torture commenced, to which we were obliged to be unwilling spectators, for besides

that we were all naturally averse to such a sight, we only anticipated in every contortion and groan of the unhappy man, the state we might soon be in. He was first jirked suddenly by the hair of the head, from the floor of the hall, and landed on the ground; next his hands were tied very tight behind him, and drawn up to a high pole, so as almost to dislocate the shoulder. Last of all, his knees were bound fast together, and two handspikes put in the figure of the letter X between his thighs, when with an immense advantage of power, the two levers were brought, each to a perpendicular, like the letter H, the hip joints almost or quite dislocated; and the wretched sufferer uttering a horrid shriek, fainted away. After using means to recover him, he was ordered into five pair of fetters, as an incorrigible culprit, and turned into the prison.

Arrival of a strange Prisoner.

On Saturday evening June 12th, we were informed that Rangoon was surrounded by the Burman troops, and that they were only waiting orders, whether to catch the white men alive, or kill them at once:—also we were told for our satisfaction, that some great man, a general, perhaps, or more likely the king himself, had been taken prisoner, and was nearly arrived at Ava. Each began to imagine the probability that he should be forced to behold in the new made prisoner, some bosom friend. It may be Mr. H. or Mr. W. it may be Mr. S. or Mr. A. or Mr. T.; there was no end to our fruitless conjectures. At length the celebrated prisoner arrives about 12 at night, each of us looking out on the rack of intense curiosity; but he was brought in covered with a cloak, and no one could satisfy his mind on the interesting particular. At 3 o'clock, A. M. an order came to put us all inside again. Oh! what a prospect now presented itself, “that no faith should be kept with heretics” Was this the cause of our being put again inside, when they had promised us the outside, and taken an enormous sum of money from us on this express condition? Or were they about to

put us to death to day, along with the new prisoner? The latter seemed the most probable, and our minds were again filled with unspeakable anxiety, and sleep departed from our eyes. At 8 A. M. the town clerk came in and informed Mr. — that the king had sent to inquire after his watch. He said it was at his house—“and the key of his strong box?” it was also at home. Now said Mr. —, I am sure they will kill me on account of my property. I shall never survive this day. He became much agitated, requested me to pray with him once more, which I did, with many tears. He then gave me particular messages to be delivered, if ever I escaped to his surviving friends. “O, tell them above all,” said he, “that I die in faith and hope, Christ is my portion, my Saviour, I die happy?” My heart was ready to burst. I promised nevertheless every thing that was required, little hoping however, that I should ever live to deliver them; and reminded by the very circumstance of the reason I had myself of making the same preparation.

Remainder of the Journal has not been received.

EXTRACT OF A LETTER FROM REV. G. D. BOARDMAN, TO REV. BELA JACOBS.

Calcutta, April 12, 1826

My dear Brother,

The joyful news of peace with Ava, and of the safety of our friends Dr. and Mrs Judson, and Dr. Price, you will doubtless receive from other sources. We can only say that the preservation of our friends, both at Rangoon and at Ava, seems to us one of the most striking and gracious displays of God's special care of his people and his cause, which has been experienced in modern times.

We have good news to relate respecting Christianity in Hindostan. This evening we expect to attend an anniversary of the Independent Missionary Society in this place, and the Report, we are informed, will be extremely interesting. The substance of it is, that in

village 10 miles below Calcutta, there reside several fishermen, who on their way to their fishing ground down the river, have frequently called at a Christian place of worship. The consequence is, that they have renounced idolatry and embraced Christianity, and the whole village is in a state of commotion, and the current of feeling is quite in favour of the gospel. The people have already torn their idol from its temple, and presented it to Rev. Mr. Trawin; and they are about tearing down the temple, with the intention of erecting a Christian chapel of its materials on or near the same spot.

We have also heard that in the district of Palamcottah, near Cape Comorin, two Church Missionaries have been greatly blest in their labours, so that in the course of the last two years, eleven hundred families have renounced idolatry and embraced Christianity. Not all these persons have been actually converted; but many of them have been, if we may judge from the firmness and constancy with which they have endured persecution and imprisonment on account of their new religion. Even women have visited the prisons where their husbands were confined, to persuade them to fidelity in the service of their new master.

The Baptist Church in Circular Road is also in a very flourishing state. Thirteen young men have been baptized there since Mr. Lawson's death in October last, and several other persons are desirous of being baptized. Some others are under deep convictions of sin, and the members of the Church are remarkably united and engaged in their Master's

cause. All these things look encouraging, and it appears to me, we have much cause to engage in our work with new and redoubled diligence.

Brother Wade and myself with our beloved companions expect to leave Calcutta in six or eight weeks, to join brother Judson. As Rangoon is not retained by the British, we do not think it best to re-commence the work there, but rather to settle in some of the towns which are, by treaty, ceded to the English. New Martaban is the place where we shall most probably settle, and we expect the Burmans will resort thither in great numbers to avoid the heavy taxes which his Burman Majesty will impose on account of the late war. The members of the Church in Rangoon are collecting together, and will probably go with us.

We need much divine direction. We consider the present an important crisis in the affairs of the mission. If we go to New Martaban, we can doubtless have as many schools as our wives can superintend. The minds of the people in America, we are persuaded, are strongly in favour of Female Schools, and we have every reason to expect that they will devise liberal things at this interesting period.

We have great reason to be thankful for the health we enjoy. We long to proceed to Burmah and engage in the delightful work before us. We hope God's strength will be made perfect in our weakness.

Mrs. B. unites in most affectionate regards to yourself, Mrs. J. and family, Mr. and Mrs. F., Mr. and Mrs. B.

Yours in the gospel of Christ,

GEO. D. BOARDMAN.

POETRY.

The following Lines were written before the recent intelligence from the Missionaries in Burmah.

Prayer for the Deliverance of the Missionaries at Ava.

REMEMBER, Lord, thy servants dear,
Who for thy sake have suffer'd loss
On Burmah's distant shores, to rear
The sacred standard of the cross.

Oh! was it not thine own command
Engag'd them in the arduous toil ?
And was it not thy guiding hand
That led them to the Burman soil ?
And shall they now forsaken be,
When all is danger and distress ?
Oh no—thy people look to thee,
And plead thy gracious promises.
Be near them now—support them, Lord,
With strength proportion'd to their day,
Thine own delivering grace afford,
And magnify thy sovereign sway.

Praise for the Deliverance of the Missionaries at Ava.

Written on hearing the late intelligence.

O THOU, that hearest prayer! to thee
The myriads of thy people kneel'd ;
And thou hast set thy servants free,
And spread for them an ampler field.
Accept, O Lord, the songs of praise
Which from ten thousand bosoms pour,
As musing thy mysterious ways,
Ten thousand hearts thy name adore.
The gloomy cloud of war is broke,
Which but of late o'er Burmah hung,
Thy sovereign voice in peace has spoke,
For captives from their fetters sprung!
Who is a God like unto thee!
In every place and age the same ;
Grace, wisdom, power, and majesty
Shed their full radiance on thy name.
Now, Lord, according to the days
Of darkness, on their labours shed
Prosperity's enlivening rays,
As life sprung breathing from the dead.
Thy richest unction on them pour,
Rain heavenly influence from above,
Till Burmah to her farthest shore,
Echoes a dying Saviour's love.

DOMESTICK MISSION.]

EXTRACT OF A LETTER FROM REV. EVAN JONES, TO REV. DR. BOLLES.

Rev. and dear Brother,

Valley Towns, Sept. 23, 1826.

I hasten to inform you of the arrival of seven boxes from various friends in the North. As only one of them con-

tained an inventory or letter, I cannot acknowledge their receipt, and express our thanks to the Societies, separately

Nov. 1826.

These articles have lain at Augusta, nearly two years, for want of opportunity to convey them hither. I have known of their being at Augusta a long time, and some of our brethren there have taken the trouble to have them opened and aired, so that very little damage has been sustained. I have now made some temporary arrangements with a waggoner, who trades from the Nation to Augusta, to bring our things whenever they arrive.

I learn by marks on some of the boxes, that part of the things came from Framingham, Worcester, and Newton. I shall feel obliged if you can devise some means to thank these kind friends, in our name and that of our little Cherokees.

I hope the delays which have occurred in the transportation of the contributions

of our pious friends and helpers in the gospel, will not discourage them. We need their aid very much at this time. Our stock of clothing was entirely exhausted when these arrived, and the children's clothes were so much worn and patched, that the supply will be almost all taken up to furnish them afresh.

Our school goes on pretty well. I have just engaged a pious man, a member of the Baptist church in Tennessee, to take the lead in the farming work, which I hope will be advantageous to the business, and also give me a little more time to attend to the great object of the mission, the preaching of the gospel of the grace of God to the adjacent towns.

I am, dear Sir,

Your obedient servant in the gospel,
EVAN JONES.

RELIGIOUS INTELLIGENCE.

NEWTON THEOLOGICAL INSTITUTION.

Newton, Sept. 14, 1826.

At the annual meeting of the Corporation of Newton Theological Institution, held this day at the Seminary, it was resolved, that Rev. Mr. Jackson, of Charlestown, and Rev. Mr. Knowles, of Boston, be a Committee to address the Christian publick, in behalf of this Institution, and solicit their aid, that its important objects may be carried into immediate execution.

*Attest, LEVI FARWELL,
Secretary pro tem.*

Pursuant to the preceding resolution, the undersigned beg leave to present to the Christian publick a brief statement of the condition and prospects of this Institution. They will first state a few facts concerning its origin and progress, drawn from a Circular Letter, published in the American Baptist Magazine for July, 1826, to which the reader is referred.

For a number of years an Institution of this kind has been contemplated, but not until May, 1825, was any thing of a

definite nature proposed and recommended. Immediately, the Executive Committee of the Massachusetts Baptist Education Society, at the request of a large number of ministers and private brethren, assumed the execution of this trust, and adopted such measures as the providence of God seemed to direct, and the attainment of the object necessarily to require. The Rev. Ira Chase was appointed Professor of Biblical Theology. A site was purchased in Newton, about 8 miles from Boston, containing eighty-five acres, on elevated ground, and commanding one of the most delightful prospects in this vicinity. A large mansion house, situated on the premises, has been enlarged and repaired. This is designed for the temporary residence of the Professors and Students. An expense of \$8,000, including the purchase money, has been thus incurred. This sum has been subscribed by a few individuals in Boston and its vicinity, and at the annual meeting the whole premises were presented to the Trustees, unincumbered with debt. In addition to this liberal aid, the ladies in this vicinity have subscribed sufficient sums to furnish several rooms for the students, and a few gentlemen in Boston have presented for the library several valuable books.

The Committee deem it unnecessary to recapitulate and justify the motives

which led to the establishment of this Seminary. The principle, that the ministers of the gospel ought to receive as thorough an education as possible, is now settled; and the person who questions it, has fallen behind the age.

The simple object which the Trustees have in view, is to aid individuals, whom God has called to the ministry, in acquiring a solid education, adapted to render them the more useful as Ministers of Christ. The course of study is fitted to this end. The regulations which have been adopted, provide every possible security against the admission of any pupil, whose call to the ministry, or character, or motives, are in the least degree questionable.

Having this object solely in view, the Institution commenced its operations less than a year since, in Newton, under favourable auspices. The annual examination took place on the 14th of September, and gave ample proof of the proficiency of the students, and of the ability and zeal of the Professor. The thoughts, feelings, and hopes, inspired on that occasion, will never be obliterated. The Trustees returned, with a deeper conviction of the necessity of devoting their influence and making personal exertions for the prosperity of the institution. They felt, that the success which God had granted to their limited efforts, within a single year, was a pledge of his approbation, and an encouragement to proceed in the execution of their purposes.

The present state of the Institution is far more prosperous than could have been expected. Rev. Henry J. Ripley, of Riceborough, (Geo.) was appointed, at the annual meeting, Professor of Biblical Literature and Pastoral Duties. Two Professors, therefore, are now attached to the Seminary. A valuable estate, with a house sufficient for the residence of the Professors, Students, and Steward, the ensuing season, is now the property of the Trustees. A few young men are now, and a number more are expected to become students at the opening of the next term, the 27th inst.

The Trustees feel that they ought to "thank God and take courage." They regard the Institution as now claiming the patronage of the publick, not as an experiment, but as an undertaking, on which the Lord has graciously smiled, and which gives every promise of extensive benefit to our churches. They are persuaded, that the publick mind is prepared to receive with favour an appeal for efficient aid. Nor can

they doubt that there are sufficient funds, at the disposal of the friends of ministerial education. If 8 000 dollars have been promptly subscribed by a few individuals in this neighbourhood, what sum might not be collected throughout those parts of our country to which they may rightfully look for aid? The Institution is not designed for Massachusetts only—but for New-England—for the whole country. It is open for all who possess the qualifications already specified. Large sums will be needed to fulfil its designs. Two Professorships, at least, must be endowed; suitable buildings must be erected; a library must be obtained; and funds for the support of beneficiaries must be raised. For these they appeal with confidence to the piety and benevolence of every friend to religion and improvement.

Brethren in the ministry, we appeal to you. There is no minister who may not contribute to the interests of the Institution. If we have not personal funds, we may influence those who have them, or at least we may bestow our prayers. Let these be fervent. Let us remember the Institution frequently in our private, family, and publick devotions—and let all our friends know, that we not only feel a concern for its welfare, but wish others also to be deeply interested.

To the members of the churches we appeal. Here is an opportunity for you to aid in fulfilling the commission of our divine Lord, as he ascended on high. You can do much. The smallest sums will add to the funds. We hope that you will favourably receive the agents who may be sent forth,—and that you will give them strong evidence of your general and individual interest in this Seminary.

To the friends of the publick good, and of whatever is beneficial to mankind, we appeal. Upon other occasions, and for other purposes, we have done so before, and have not been disappointed. We could easily multiply considerations which entitle this object to your favourable regard; but we forbear, believing that you will be prompt to aid, whenever requested.

To procure the funds requisite for the most pressing wants of the institution, immediate application will be made to the publick. A Committee of finance has been appointed, consisting of Dea. L. Farwell, of Cambridge, Mr. N. R. Cobb, Dea. H. Lincoln, and Rev. Mr. Sharp, of Boston, and Rev. Dr. Bolles, of Salem: from which a Sub-Commit-

tee has been appointed for the purpose of employing agents, consisting of Deacons Farwell and Lincoln. To either of these gentlemen, it is proper for persons who wish to become agents to apply. The Committee have agreed for the present, to ask aid for two of the before mentioned objects, viz. the endowment of the Professorship of Biblical Theology, and for the general purposes of the Institution. An opportunity will be afforded, however, to give to any object, which the donors may designate. Rev. B. C. Grafton, of Plymouth, has been appointed an agent, and has commenced his duties.

It is confidently hoped, that the churches will duly realize the claims of this Institution on their prayers and assistance. There are young men, whom God has called to the ministry, who need the education which they might here receive. Shall they be indebted to other denominations for instruction, or shall they go forth without it? Shall this Institution be retarded in its operations for want of funds? It must not. Let every individual, who wishes for himself and his children the advantages of an enlightened ministry, yield what aid he can, "as God has prospered him."

We will say no more.—We trust that God has prompted the friends of the Newton Theological Institution to undertake the arduous office of establishing and fostering it. He has granted them unexpected success. May He graciously prosper all their future efforts.

In behalf of the Trustees,

HENRY JACKSON.

JAMES D. KNOWLES.

October 10, 1826.

REVIVAL OF RELIGION IN SOUTH READING.

South Reading, Oct. 17, 1826.

Messrs. Editors,

Agreeably to your request, I now proceed to give the publick, through the medium of your valuable publication, some account of the present revival of religion among the dear people of my charge.

It may not be improper, however, to premise a few things, preparatory to such an account. The Baptist Church in this town has, in many respects, been blessed from the beginning.

The present is the fourth revival since the permanent establishment of the Baptist interests A. D. 1802. Within the last eight years the house of worship has been removed to a more eligible location, and enlarged; the Society has been greatly multiplied; and ninety six persons have been received to the fellowship of the Church. Seven years ago this autumn, a work of grace commenced in this town, of which an account may be seen, in the American Baptist Magazine, Vol. II. Page 448. As the fruits of that work thirty six were added to the Church under my pastoral care, and thirty-one to the Congregational Church.

It has been objected to revivals of religion that the subjects of sudden change during such seasons of great excitement are apt soon to fall away from their religious profession. As an answer to such an objection, and to the praise of divine grace be it recorded, that but one of those added to us in that revival has as yet by immorality of conduct, dishonoured the christian name, and that one has been mercifully reclaimed, and restored to the bosom of the church. And it was peculiarly encouraging to find many of them among the earliest and most active promoters of the present gracious work of the Lord.

Previous to the commencement of the revival of which I am now to give a detailed account, it must be acknowledged christians in general had become very cold in their affections, and inactive in their efforts to promote the cause of the Redeemer. Though peace and harmony prevailed in the Church to a good degree, there was a lamentable destitution of fervency and devotion. Our tuneless harps were hung upon the willows, and each was ready to exclaim, "How can I sing the Lord's song in a strange land!" The impenitent grew bolder and more hardened in their sinful career, and the most fearful apprehensions were indulged respecting the fatal effects of their increasing impiety. We had abundant reason to look for the judgments of an offended God, whose long suffering had been abused, and whose tender mercies had been so long disregarded. Perpetual praises be given to him who "has not dealt with us after our sins, nor rewarded us according to our iniquities."

About the middle of last February, the first omens of good were seen. There had been for a considerable length of time a revival in the West

Parish of Reading, about two miles distant, under the ministry of Rev. Jared Reed, and some of us were hoping and praying that the good work might be extended from that place to this; but God's "thoughts are not our thoughts, neither are his ways our ways." The first convert, one of our principal singers, and at the time one of my scholars, resided in the south-east extremity of this town and directly opposite to the favoured parish in Reading. The conversion of this individual, connected with some other circumstances, gave to my own mind and to the minds of a few others who were ardently desiring a different state of things, an unusual degree of religious activity. We had the fullest conviction that it was our duty to arise and shine, the light of a blessed day having come, and the glory of the Lord having actually arisen upon us.

The confidence expressed in relation to the commencement of a revival was thought by some of the members to be bordering on presumption; for they were not generally aroused to the subject. It has been confidently said, that in order to a special work of grace, the church must be *generally* engaged. This may be, for aught I know, the usual method of divine procedure; but for the encouragement of some who may be alive in the cause of Christ, and fear because others are not so, they may not reasonably hope to see a revival, I would remark, that it was not so in this case.

We rather seized the promise, "If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven," nor were we disappointed.

Sinners began to be impressed, instances of conversion were multiplied, and, as the work progressed, christians one after another awoke from their criminal slumbers, confessed their backslidings, and poured forth their fervent supplications to God, until the excitement became very general.

Meetings for conference and prayer, even on the evenings of working days, were so fully attended, that we were obliged to remove from a private room, where for two or three years we had met without being crowded, to the school-house, and from thence to the meeting-house, for the accommodation of the people. Profound solemnity pervaded our religious assemblies, and nearly all were in some measure attentive to the pungent appeals made to the conscience and the heart.

In the month of April, I left town with reluctance to attend the General Convention in New York. But the good work, in the hands of that powerful Agent by whom it had been undertaken, progressed during my absence; and, on my return, I had the unspeakable happiness of hailing as the hopeful "heirs of salvation," eight or ten persons whom I left "in the gall of bitterness, and bonds of iniquity." Not having received the intelligence of their hopeful conversion, my joy was unexpected, and the occasion absolutely overwhelming!

The revival has continued its delightful progress to the present hour, and we pray that it may be perpetual in its blessed operations. About 50 have been led to fix their hope in the crucified Redeemer, and to rejoice in his salvation. "But they have not all obeyed." Thirty-six only have been baptized in obedience to the Head of the church, though others are expected soon to follow the Lamb, in the example which he set before them when he had said, "Thus it becometh us to fulfil all righteousness" or to *ratify every institution*. Of these fourteen are heads of families.

On the general character of the work it may be proper to make some remarks.

There have been but few, say four or five, under pungent conviction at any one time. These have had a deep sense of their guilt as sinners against a holy God—as violaters of a law perfectly reasonable and equitable in all its demands. They have invariably complained of the hardness of their hearts; and the vain excuses arising from inability, divine sovereignty, &c. by which they had endeavoured to justify their continuance in unbelief, fled apace, while they felt the powerful impressions of divine truth, urging them to flee without delay to the refuge which the hope of the gospel presents to the trembling sinner. And when they have been relieved from distress, they have been able to give a calm, deliberate, and rational account of their views of sin, and of the way of salvation by Jesus Christ. Nothing like unnecessary noise, confusion, or fanaticism has, in any instance, been witnessed. The converts have given a "reason of the hope that is in them with meekness and fear." Religion with them is a sober reality, "a *reasonable* service."

The *means* by which this revival has been carried on, are various. In some instances the preaching of the gospel

has been made the power of God unto salvation, but more frequently direct appeals to the conscience in private have been blessed.

The affectionate warnings and invitations of young converts, whose hearts have glowed with ardent desires for the salvation of their fellow creatures, have often had the happiest effects. They have been encouraged to exhort in conferences, and their exhortations have served in good measure to keep alive the interest of these meetings. Though persons who are just born into the kingdom of Christ may not speak with the clearness and accuracy which are expected in Christians of longer experience, yet their addresses, flowing from lips recently touched with a live coal from off the altar of God, are calculated to exert a powerful and salutary influence. We are informed that when the woman of Samaria, having just tasted of the water of life, went into the city and said to all around, "Come, see a man that told me all things that ever I did;" and inquired, "Is not this the Christ? Many believed for the saying of the woman."

The ordinance of baptism has also been signally owned of God as an instrument of awakening sinners in this revival. Several date the commencement of their religious exercises from the impressions made upon their minds at the water-side.

One instance, in particular, deserves notice. A man in the north part of Saugus who had long been a decided Universalist, and exerted considerable influence among his neighbours in favour of universal salvation, having heard that several were to be baptized, was prompted by curiosity to witness the ceremony. As the last candidate, a lovely youth of fifteen, was raised from the water, conviction seized his mind. He looked forward to the judgment, and reflected on the eternal separation that would then be made *between* him and this youth. His universal sentiments forsook him, and he returned home in a state of deep anxiety. His conviction lasted several days. He viewed himself to be a lost sinner, and justly exposed to "the wrath to come." One day as he was passing alone through a wood, he often kneeled down by the side of the way and begged for mercy. At length this passage of Scripture occurred to his mind, "I know that my Redeemer liveth." To use his own expressions, his "heart leaped for joy," and he then "kneeled down and devoutly thanked God for the gift of such a Saviour."

He had conceived a strong aversion to those principles usually called Calvinistick, and even after this change in his feelings said, in conversation with a brother, that he would as soon return to Universalism as to embrace Calvinism. But having made this expression, he thought it was possible he had gone too far. Beseeching God to guide him into truth, and going to the Bible for direction, he opened without design to the 8th and 9th chapters of Romans. The reasoning of the apostle in these chapters completely revolutionized his views. He has since been baptized, and we hope he is walking in "the truth as it is in Jesus."

The displays which God has recently been pleased here to make of his power and love have excited considerable interest in the minds of his friends in the metropolis and in other neighbouring towns, and we have often been made glad by their presence. We are particularly indebted to our brethren Paul, Jacobs, and Jackson, for their labours of love among us, and trust they have not been in vain in the Lord.

The meeting of the Association was blessed of God to the promotion of the good work of grace. We had looked forward to that meeting with raised expectations, nor were these expectations disappointed. We enjoyed repeated "seasons of refreshing from the presence of the Lord." Some received impressions in connexion with the Association which have since issued in hopeful conversion.

In conclusion it may not be improper to remark that this revival has been almost exclusively confined to the Baptist Society. I have been informed however that there have been six or eight instances of conversion in the other. We pray that it may reach every family and every heart in town.

Finally, I have enjoyed for several months "a feast of ingathering" I consider myself the most unworthy of all to receive the blessings which my gracious Lord has conferred upon me, and have much reason to say, "Bless the Lord, O my soul, and forget not all his benefits."

Asking an interest in your prayers that God would make me more humble, more faithful, and still more successful, permit me to subscribe myself,

Your brother and companion,
In the kingdom and patience

Of Jesus Christ,
GUSTAVUS F. DAVIS

Monies received by the Treasurer of the Executive Committee of the Massachusetts Baptist Education Society from Sept. 20, to Oct. 20, 1826.

1st Bap. Ch. & Soc. Charlestown,	14,00	3d. Bap. Ch. and Soc. Boston,	85,00
Lucy Fosdick, Charlestown,	1,00	1st Ch. and Soc. Salem,	17,35
Sab. School children, do.	1,00	Salem Fem. Juv. Ed.	
2d Bap. Ch. & Soc. Haverhill,	2,00	Soc.	10,91
Contribution at concert of pray- er, Chelmsford,	5,00	Salem Bap. Fem. Ed.	
Male and Fem. Ed Soc. Beverly,	60,00	Soc.	38,58
Fem. Mite Soc. do. for Mr. Peck,	20,00	Annual Subscriptions,	
2d Ch. and Soc. Boston,	36,00	by gentlemen of Salem,	41,00
Fem. Ben. Soc. Newburyport,	7,50	per Rev. R. Babcock,	107,84
Newburyport Bap. Ben. Society,	5,64	Miss Sukey Nixon, by Rev. C. Train,	50
Bap Ch. and Soc. Cambridge,	76,44	Boston Fem. Ed. Soc. for Newton	
do. do. Lynn,	4,00	Theological Institution,	50,00
African Ch. Boston,	13,75	A friend at Lincoln,	63
Fem. Ed. Soc. Haverhill,	16,00	Fem. Bap. Ed. Soc. Newton and vicinity, per Mrs. Bacon,	32,00
Bap. Ch. and Soc. Methuen,	5,50	Ed. box, Mrs. Grafton,	1,16
do. do. Littleton,	8,70	Dividend on Stocks,	316,50
A friend at Lowell, by Rev. J. Cookson,	2,00	Young Men's Society, Boston, December 1825,	150,00
2d Bap. Fem. Ed. Soc. Salem, for Newton Theological Ins.	30,00	Cash of Rev. Irah Chase, to consti- tute him a trustee for life of Ed. So.	50,00
2d Ch. and Soc. Salem, collection,	9,00	Interest on note,	57,00
Rev. G. F. Davis, South Reading,	1,00		
Fem. Cent Soc. Beverly,	4,62		
Dea. Benj. Kent, Danvers,	1,00		
			\$1174,78

*Monies received by the Treasurer of the Baptist Missionary Society of Massachu-
setts, from May 31, to Oct. 7, 1826.*

By cash of Rev. E. Andrews,	1,00	By cash Sec. Ch. & Soc. Boston,	87,81
" Irah Chase,	1,00	" a friend of missions in Roxbury, for Theologi- cal School at the West,	10,00
" Salem Bap. Ch. and Soc.	58,53	" from do. for missions,	2,00
" Miss E. A. by Rev. L. Bolles,	5,00	" interest of six per cent Stock,	4,50
" Rev. Wm. Gammell,	1,00	" interest on two shares Co- lumbian Bank, Oct.	6,00
" Two children, by G. F. Davis,	12	" do. on two shares Co- lumbian Bank, April,	6,06
" Rev. Mr. Chamberlain,	1,00	" from a young lady in the First Bap. Ch. Boston, by Mr. Wayland. for benefit of Mr. J. M. Peck,	2,00
" A. Fisher, jr.	1,00	" interest on note,	73,00
" Joseph Ballard,	1,00	" female friend, for Mr. Peck,	1,00
" Joel Briggs,	1,00	By cash coll. by Rev. J. M. Peck, viz.	
" Benjamin Putnam,	1,00	Collection first Bap. Ch. Paw- tucket,	8,23
" Mission Box, Danvers,	4,25	Collection first Bap. Ch. Provi- dence, R. I.	9,60
" Rev. G. F. Davis,	1,00	Donation from John Turney, Weston, Ct.	1,00
" Benj. Kent, Danvers,	1,00	Collection Bap. Ch. Hartford,	30,70
" Rev. C. O. Kimball,	1,00	Catherine Raymond, N. York,	50
" Rev. J. Grafton,	1,00	Collection Bap. Ch. Mulberry- Street, N. York,	35,05
" Mission Box, Prayer Meetings, Roxbury,	15,45	Do. third Bap. Ch. Phila.	13,50
" Rev. C. C. P. Crosby,	1,00	Do. New Market-St. Bap. Ch. Philadelphia,	10,23
" Rev. E. Nelson,	1,00	From a few individuals, Pough- keepsie, N. Y.	2,87
" collected after Missionary Sermon, at 2d Baptist Church, Boston,	35,27	Collection Bap. Ch., Amenia, Dutchess Co. N. Y.	6,21
" Bela Jacobs, Cambridge,	2,00	Mrs. Nabby Hunt, Sharon, Ct.	94
" Elijah Corey, do.	10,00	Miss Morgan, do.	50
" Levi Farwell, do.	10,00	Elder Jesse Hartwell,	1,00
" Prudence Farwell, do.	10,00	Col. Bap. Ch. Troy, N. Y.	13,72
" Wm. Brown, do.	5,00	Robert Thompson, N. York,	5,00
" Wm. Hovey, do.	1,00		
" Ebenezer Hovey, do.	1,00		
" Collection,	26,87		
" Mission box at Vestry,	13,56		
	79,43		
" Dea. James Loring,	6,00		
" Rev. Charles Train, from the old United Miss. Soc. of Norfolk and Middle- sex Co.'s, to aid feeble and destitute churches,	20,86		139,06

By cash, collection in the Bap. meeting-house, Danvers, for western missions, by J. M. Peck,	11,05
" collection at Northeast, in favour of western mission,	8,00
" of Miss Mary Webb, from sundry individuals,	5,62
" Caleb Atherton,	1,00
" Bap. Ch. and Soc. Chelmsford,	8,65
" Fem. Ben. Soc. Newburyport,	4,75
" Mission box, do.	1,52
" Newburyport Bap. Ben. Soc.	4,54
" Bap. Fem. Ct. Soc. Haverhill,	16,00
" Bap. Ch. & So. W. Cambridge,	3,51
" Miss Hannah Kent, Danvers,	3,00

By cash Mission box, Salisbury,	2,14
" Mission box, Woburn,	1,10
" Miss Sukey Nixon, by Rev. Mr. Train,	,50
" Dea. Benj. Kent, Danvers,	1,00
" Mission box, West Cambridge, by Mrs. Ormsbee,	3,97
" Juvenile Soc. in Sabbath School, West Cambridge,	1,50
" payment of note, - - -	75,00
" from Fem. Miss. Soc. of New-ton and vicinity,	31,57
" dividend Columbian Bank,	30,00
" do. Loan Office,	4,50
	<u>\$789,20</u>

Account of Monies received by the Treasurer of the General Convention of the Baptist Board of Foreign Missions, &c. from Sept 2, to Oct. 18, 1826.

Received from an Inn-keeper in Marlborough, by Rev Dr Bolles,	,25
A collection at the meeting of the Worcester Association after the designation of Mr. Slater and companion, to join the Mission at the Carey Station, with the Rev. Isaac M'Coy, by Rev. Dr. Bolles,	32,55
from Simon White, jr. Mansfield, Mass. for the Burman Mission, by Rev. G. Evans,	2,00
from a friend in Livermore, for Indian children, Robert Herring, by Elder Haynes, per Rev. D. Chessman,	13,25
Male Primary Society, Bowdoinham,	7,02
Female Primary Society in Bowdoinham, Me. Mrs. E. Herrick, Treasurer,	10,50
John Hovey, Esq. Treasurer of the Kennebeck Auxiliary Society for Foreign Missions, viz. The Sidney Female Primary Society,	11,27
Winthrop Male Primary Society,	13,91
Fayette, do. do. - - -	5,50
China, do. do. - - -	4,00
Gardiner, do. do. - - -	2,00
Harmony, do. do. - - -	2,50
Bloomfield, do. do. - - -	13,00
do. Female do. - - -	7,90
Vassalborough Male do. - - -	4,75
Bowdoin do. do. - - -	,50
Leeds do. do. - - -	1,50
Member of China, do. - - -	,50
Received by Rev. Professor Briggs,	67,33
from Mrs. Sally Allen, Treasurer of the first Female Primary Society, in Sedgwick, by Capt. Tibbets, for Burman missions,	17,10
from Warren Association, collected at North Randolph, received through Rev. G. Evans,	17,21
from Mrs. Rachel Newcomb, President, and Eliza C. Newcomb, Treasurer of the Foxborough and Mansfield Fem. Miss. Soc. Auxiliary, &c. through Dea J. Loring,	12,62
a Fem. friend in Milton for Burman mission, from Joshua Tucker, for Burman Mission.	,70
from Joshua Tucker, (14th April,) for do	5,00
Andrew Witham, Esq. Treasurer of the Hancock Auxiliary Society, Me. forwarded by Mr. Otis Witham, per Mr. E. Lincoln,	10,00
Mrs. Abigail Greenleaf, of Templeton, forwarded by Rev. E. Andrews,	99,56
from Rev. Dr Chaplin, for Burman Mission, profits on the publication of the sermon, delivered at the ordination of Rev. Mr Boardman,	1,00
from North Yarmouth Minor Female Benevolent Society, for the support of a pious Burman youth to be called Stephen Chapin, received by C. Stockbridge, Esq.	16,00
	23,00

from the Ontario Association, by Mr. E. Lincoln,	10,00
from a friend to Missions in Warwick, per Rev. W. Metcalf,	1,00
from Male Mite Society, St. Amandas, L. C.	3,30
Female do. do. - - -	1,93
from Female Benevolent Soc Stanbridge, L. C.	2,62
from Mite Society, Franklin, Vt	1,62
donation from Mrs. Murray, St. Amandas, by Mr. E. Lincoln,	,25
Mr. John Hovey, Treasurer of the Baptist Auxiliary Society for the County of Kennebeck, Me. by the hand of Wm. Day, per Mr. E. Lincoln,	55,00
from James M'Cillis, Esq. Treasurer of the Waldo, Me. Auxiliary Foreign Missionary Society, per Mr. E. Lincoln,	36,00
from Mrs. Lydia Gordon, Belfast, Me.	1,00
Levi Farwell, Esq. it having been received by him, as Treasurer of the Boston Baptist Association, at their late annual meeting in South Reading, as follows, viz	
from concert of prayer, Chelmsford, Indian Mission,	5,42
Female cent Society, Chelmsford,	10,00
Female Missionary Society, Chelmsford, and vicinity, Burman Mission,	14,25
Monthly concert, Weston,	3,00
Baptist Church, Dunstable, Mass.	5,00
Fem. Charitable Soc. do. - - -	7,00
Female Burman School Society, Haverhill,	13,00
Fem. Charitable Society, Littleton, Burman Mission,	13,00
Mission box, Littleton, Burman mission,	12,10
Female Foreign Mission Soc. Lowell,	27,00
Collection monthly concert, Lowell,	13,50
Woburn Female Domestic Missionary Society Carey Station,	16,00
Female Mite Society, Framingham, to educate a Burman named Charles Train,	15,85
Miss Sukey Nixon, by Rev. Charles Train,	1,00
do. by do. for	
Western Mission,	,50
Malden Female Mite Society,	18,00
Mrs. J. C. Greeley, Nottingham West,	,50
Mrs. Burnham, do	,50
Primary Missionary Society, Milford,	30,07
Female do. do. do.	34,59
Friend of Missions, Milford,	20,00
Mission box, kept by Mrs. Everett, Milford, Carey Station,	1,64

269,42

718,72

H. LINCOLN, Treas.

To Correspondents.

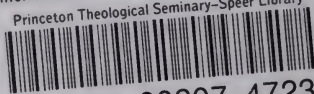
Several communications have been received, but are necessarily postponed until our next Number.

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